

OBSERVATIONS UPON A

PAMPHLET,

*****ENTITLED,*****

The LETTER which Pope Gregory XV.
wrote to *Charles I. of England*, con-
cerning his Marriage to the Infanta
of Spain, and that Prince's Answer.

King Charles his First Speech in Parliament.

My Lords and Gentlemen,

Because some malicious Men may, and as I hear, have given out, that I am not so true a Keeper and Maintainer of the true Religion that I profess, I assure you that I may with St. Paul say, That I have been trained up at Gamaliel's Feet. And altho' I shall never be so arrogant as to assume unto myself the rest, I shall so far shew the end of it, that all the World may see, that none hath been, nor ever shall be, more desirous to maintain the Religion I profess than I shall be.

Vid. Rushworth Vol. 1. p. 172.

By WILLIAM MATTHEWS.

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UPON A

P A M P H L E T



The Letter which Pope Gregory XV.

March 1623, Prince Charles went to Madrid to Court the Infanta. The Infanta a Papist could not marry a Protestant without a Dispensation from the Pope.

At the Instance of the King of Spain Pope Gregory XV. writes a Letter to Prince Charles, April 1623.

Prince Charles Answers the Pope's Letter, June 1623.

Pope Gregory dies.

Urban VIII. Succeeds him, and writes to Prince Charles, October 1623.

The Match breaks off, the Prince leaves Spain, and arrives in England, October 1623.

Afterwards Marries the King of France's Sister.



1 P S W I C H :

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ETHINKS 'tis one Argument to reasonable and impartial People, that King *Charles* the First was a good Man, because his Enemies run to their Wits end to make him a bad one.

And methinks 'tis an Argument that he was a steady Member of the Church of *England*, because all Sorts of Enemies to that, as *Presbyterians*, *Independants*, *Anabaptists*, &c. contributed and conspir'd to Dethrone and Murther him, and now conspire to Defame him.

And as one Step to ruin a Man's Interest in this World, is to ruin his Reputation; so his Reputation was vehemently and villanously attacked all manner of ways. But the cry of Popery was a principal and never failing one, That was hooekt in upon all occasions, and upon no occasion at all: And, alas! silly and ridiculous as it was, yet it was a bate for silly and credulous People, and it was but too successful, and it will be so for carrying on any Sinister Designs against Church or State, or the Friends to both, whenever the Nation abounds with Crafty Knaves, or Credulous Persons.

For the Word *Popery* (like the Word *Tacker* (an hard Word) in latter Days, which signified one who was for tacking two Bills in Parliament together, but at *Norwich* amongst the Weavers, 'twas made to signify one against *Norwich* Stuffs) so the Word *Popery* may be prepared into any Form, and be made to signify *Tunnage* and *Poundage*, *Fences* and *Inclosures*, *Mum*, *Perry* and *Cyder*, *Peace* and *War*, *French* and *Dutch*, *Port-Mahon* and *Gibraltar*, or any thing in the World, according to the Complexion of the Subject, it is to operate upon.

Here therefore, with Dr. *Fairfax's* good leave, I shall begin with his Words, with which he begins, but with them rightly and truely apply'd. Therefore

Reader, whether Courteous, or Uncourteous,
 "Among all the villanous Inventions of the Enemies to England's Happiness, and
 "their Hell-born Artifices to divide and weaken her, none have hitherto been so service-
 "able to them as the Cry of Popery. This, this is the leaven that they mix with
 all their Strife, and Party Controversy, down from the Election of a Member of Par-
 liament, to that of a Freeman of a Corporation. Popery, Papiists, Church-Papiists,
 and such like Party Nonsense, and this they bring in by Head and Shoulders, and this
 they will do whensoever Arguments fails them.

And if here I have brought in the Doctor by Head and Shoulders, I hope the Doctor who has brought his Pamphlet into the World by Head and Shoulders, to Shoulder up his two Guinea Wager, will excuse me, since I'm no ways concern'd in or about that, but only for the Honour and Memory of that good and pious King *Charles I.* to whom we owe as much as we can to one Man, our Religion,

Laws and Liberties, and a good Example, whose good Name the Doctor's Pamphlet feebly labours to asperse, even from the Title Page to his Bumper.

On the Doctor's Title Page.

The Title then, which is the Letter which Pope Gregory XV. wrote to Charles the First of England, and that Prince's Answer; this, as Pompous Things are wont to do, carries Vanity, and Falsehood in it; for Charles I. of England, in common Acceptation signifies Charles I. King of England; now this Letter was not written to Charles I. King of England, but to Charles Prince of Wales; and there is much difference between a Person Prince, and the same Person King, between a Person in prospect of Authority, and the same Person in full possession of Authority, between a Person in Courtship, and the same Person in a Married State; and the Name Prince, gives an Idea of a Man of green Years, a young Man; but the Title King, gives an Idea of a Man to his ripest his sagest Years throughout his Life; so, that the Doctor entitling Prince Charles King Charles, seems to be a valrous Subdelous Art, to Prejudice Ignorant People against the good Character of King Charles through his whole Reign; and had this Title been try'd at the Assizes, it would have entituled the Doctor to have been Non-suited.

Secondly, Another Thing I have to observe upon the Title of the Doctor's Pamphlet is, that *de Chesne's* Letter inserted in the Pamphlet, and referred to in the Title Page, the Doctor calls it the Prince's Answer; but this is more than the Doctor can justify, for there are two more Copies said to be the Prince's Answer, besides *de Chesne's*, which the Doctor gives us, for *Rushworth* gives us one, and tells us that there is another different from his, and this which the Doctor gives is different from both; so that here are three Copies, and all different; now since there are three different from one another, how shall we certainly know which of them is true, or whether any of them be true.

De Chesne's Letter, not the Prince's Letter.

Nay, if one of the three was certainly true, yet as ill Luck to the Doctor will have it, the *de Chesne's* can't possibly be the true one; because the Prince's Letter was in *Latm*, but *de Chesne's* Letter was in *French*, and so was but a Translation, and therefore that cannot certainly be said to be the Prince's Answer, which is the Name that the Doctor has so roundly given it in the Title Page; no, not tho' *de Chesne* had the very Letter of the Prince to Translate; for how can we be certain that *de Chesne* has neither added nor subtracted, or that he was not mistaken in his Translation, as often happens, and especially where there is diversity of Sentiments between Author and Translator. I'll give an Instance of this in the present Case.

Rushworth then in this Translation of his Copy, Translates these Words, *Quare sanctitas vestra illud in animum inducat, &c.* Wherefore your Holiness may be assured. Whereas it might as well have been translated, *May your Holiness be assur'd.* And between these Modes of Speech there is a vast difference, and both of them too wide from any Assertion or Promise on the Prince's part; such as, I assure you, would

would have been, if the Prince had said so. For one of them leaves the Pope to Think as he pleases, and the other is a Wish that the Pope might so Flatter himself with a false Opinion of the Prince, that he might not obstruct the Marriage. And that this is the true Translation, I will confirm it from the Doctor's Translation of *de Chesne*, where the Doctor's Words are, *Therefore I entreat your Holiness to believe*; which is of the same import as, *May your Holiness be assur'd*. As therefore *Rushworth* in his Translation has fixt a Sense of the *Latine* Words, which is not certain, Why may not *de Chesne* have done the same? How can we be certain that he has not? But the Doctor indeed gives us a Reason how we may be ascertained of the Matter, and that is, *de Chesne* was the *French* King's Trusty and Well-beloved Historiographer, and he Dedicated his Book to the *French* King. And what if he was? And what if he did? This Reason of the Doctor's is as uncertain and as little to be credited as any other, or perhaps more to be suspected.

For we well know that the Kings of *France* were very rarely our Cordial Friends, or never well affected to the Interest of this Nation, and therefore the more Trusty and Well-beloved the *French* King's Historiographer was to him, the less Credited, or the less Beloved, for what I know, he ought to be to us.

But to advance a little further against the Doctor's Evidence, this Trusty and Well-beloved Historiographer.

As therefore the Prince's Marriage with the *French* King's Sister a Papist, was not agreeable to the Church of *England* which is Protestant, so neither on the other hand was the *French* King's Sister's Marriage with Prince *Charles* a Protestant, agreeable to Popish Princes, nor to the *French* Popish Nation. The Trusty and Well-beloved Historiographer therefore to Palliate the Matter, and to sooth *French* Spirits, and the Popish Princes, he draws up an artful Letter, with *Double Entendre*, to Captivate or Decoy the Clamorous Papists into an Opinion that the Prince was a Papist, and so artfully that if the Prince would have complain'd of an Injury done to his Character in representing him as such, *de Chesne* would have had to reply, that there was not a Sentence or Word in the Letter that asserted any such thing as his being a Papist; so that upon the whole as to this Matter, tho' the Doctor calls *de Chesne's* Letter, the Prince's Letter, yet there are divers Reasons not to stile it the Prince's Letter, as well as that he ought not to have been stiled King when he wrote to the Pope.

And the Doctor ought to have been more exact in his Title Page, if he would not have given occasion to Question, that if such unjust and unfair Dealing appears in the Title Page, what may be expected in the Pages that follow, but only the like, and so indeed we shall find.

But, however, after all, and to appease the Doctor and his Party, and for Argument sake, we will when we come to speak particularly to the Letter, we will admit it to pass for the Prince's very Letter, and yet prove that it will not Answer the Doctor's Ends, i. e. that it proves nothing at all against the Prince as Promising to be a Papist. And in the meantime shall muster up some or most of the Doctor's Trusty and Well-beloved Sentences, which terminate in his *Party Nonsense* of Popery, or look a Squit that way.

On

On the Doctor's Sentences.

And I shall begin with the tedious Parliament, some times called the *Long Parliament*, and sometimes for Ornament Sake call'd the *Rump Parliament*. Now this infamous Parliament 1643, i. e. twenty Years after the Prince wrote his Letter, published a pretended Copy too of the Prince's Letter to asperse the King, but yet that very Year of 1643, they introduced that direful Inquisition the *Scotch Covenant*, and imposed it upon the whole Nation, by which Diabolical Covenant, according to the Words of it, they engaged themselves to preserve and defend the King's Person and Authority, and not to diminish his just Power and Greatness, so that we see that the Prince's Letter to the Pope in 1623, would have been no bar to their Presbyterian Loyalty, provided that the good King would have become a Covenanter.

As much Noise, therefore, and Lamentations, and Exclamations as Presbyterians made about this Letter, it was not because of the Letter, but because the King would not become a Covenanter, for would the King have become a Covenanter all had been well, and we should never more have heard of the Letter.

2. Again, Secondly, the Doctor says, *That none but a Papist could write such a Letter.* To this it is answer'd, Yes, any Protestant might write such a Letter, without loss of Honour or breach of Word.

3. Another of the Doctor's Sentences is, *That the Prince did not only Profess himself to be a Papist, but also engaged himself to reduce his Dominions to the See of Rome, or lose his Life.*

Answer. Now there is no such Promise nor Agreement in the Letter, as we shall see when we come to consider it; and in the meantime I shall venture to say, that the Doctor asserts more than Pope Urban dare say to the Prince's Face. For all that the Pope says, is, that he hoped, he wished, he believed, or he conjectured, but never did Assert or Challenge the Prince that he had engaged himself to be a Papist.

4. Another of the Doctor's Sentences is, *That the Pope was Peremptory in his Demands.*

Answer. One is not to wonder at what some People say; but there is not one Peremptory Demand; no, nor any sort of Demand in all the Pope's Letter, for his Letter is of another strain, it is only lenitive, and to wheedle and cajole the Prince. And the Purport of the Pope's Letter to the Bishop of Conchen, Inquisitor General of Spain, was, that he would take heed to Perswade the King of Spain, that he might Sweeten the Prince, (*Suaviter Conaturredigere*) Rushworth, p. 78. in the Margen. And the Inquisitor says, he sought to Charm the Prince by writing a smooth Letter to him. All which you see is a Method far from what the Doctor says the Pope used, as that he was Peremptory in his Demands, and imposed Terms which the Prince must come up to if he continued his Courtship, when there were neither Terms nor Demands in his Letter.

Thus much as to the Doctor's Assertions, in which there is nothing but the Party Nonsense of Popery, Popery, which is an incessant Cant upon all Occasions.

On

On the Doctor's Reasons.

Proceed we now to his Reasons that the Prince was a Papist, and of these we may justly say as of his Assertions, that there is nothing of Truth in them.

1. For, first, as to his *Dodona Grove* Story, the Author of which, he says, suffer'd for King Charles, it is a sign that he was the honestest Man. But what does he say? Why, that the Prince made no show of the Protestant Religion, and that the Spaniards took him for a good Catholick. But does Mr. Howel say that the Prince was a Roman Catholick? No, not a Word of that; we will therefore set Mr. Howel aside as too Honest a Man to be an Evidence for the Doctor's Party.

2. And as to the Doctor's Story out of Foreign Memoirs, we have had Experience enough lately of Foreign News, how little that is to be depended upon, and therefore I shall set this sort of Evidence aside too, with the *Gentry of Grub-street*. The I must tell the Doctor by the way, that had he himself been in a Belcony or a Coach when a certain Person a while ago, with his undisciplined Retinue was passing or repassing to *Westminster-Hall*, if both he and his Coachman too, had not put off their Hatts, it might have been worse for them, tho' they did not like neither the Person that he met, nor his ragged Retinue.

3. Another of the Doctor's Reasons is, That King James the Father, upon certain Occasions best known to himself, did so and so with respect to Papists, and therefore the Prince's, the Son's Letter, acknowledged the Pope's Supremacy. The Fable of the Wolf and the Lamb is but an Emblem of this Reason of the Doctor's; and I suppose I need not caution the Reader not to mistake the Doctor for the Lamb.

And what pitiful mean Arts are these to ruin the Prince's Reputation; these not any other that are used, are not worth mentioning, but only to expose them.

But, 4. Another Reason which the Doctor advances is, that by Marriage Articles with the French King's Sister, the King quitted the Education of his Children till they were of the Age of Thirteen, at which Age according to Roman Custom Heresy is to be renounced. And this the Doctor gives as a Reason that the King was a Papist. Now this is so far from being a Reason that the King was a Papist, that it is a good Reason that he was a Protestant; for if Thirteen Years of Age be an Age of renouncing Heresy, then it is an Age of renouncing Popery. At this Age therefore the King takes his Children into his own Education, that if they had learned any Popery under the Mother's Education, they might unlearn it under his; and if it was not with this View, that he was at that Age to take them into his own Care, he might as well have left them where they were, and he needed not to have stipulated or contracted that at that Age they should come into his Hands. This Reason therefore of the Doctor's we see as Physick sometimes given to work upwards, works downwards.

5. Another Reason of the Doctor's that the Prince must come up to the Pope's Terms, i. e. become a Papist is, because otherwise he could not have married, or if he had, the Marriage would have been void, "For, says the Doctor, *Diversitas Cultus*, Diversity of Worship is one of the Impediments in Marriage according

On the Doctor's Reasons.

"the Canon Law, so that without a Dispensation from Rome, the Marriage had of course been void, even after Consummation." But this is not true, not any of it.

For, first, As to Diversity of Worship, that is not, as the Doctor tells us, it is an *Impediment in Marriage*, nor is it an *Impediment to a Dispensation*; for Dispensations are wont to be granted where there is Diversity of Worship, for how often do we hear of Marriages between Papists and Protestants, so that the Pope if he would he might have granted a Dispensation to the Infanta a Papist to have married Prince Charles a Protestant, as well as Dispensations are frequently granted to others, when one of the Parties Contracting is a Protestant. And therefore there was no necessity for the Prince's turning Papist for a Dispensation, and consequently nothing in this Reason of the Doctor's, that the Prince must be a Papist in order to the Infanta's obtaining a Dispensation.

And then as to the Doctor's other Reason, *viz.* That the Marriage even after Consummation would have been Null without a Dispensation, and this according to the Canon Law, says the Doctor. But then 'tis only according to the Canon Law of Rome, for it would not have been Null according to the Canon Law at London, nor according to the Civil Law, nor according to the Canon Law of the Catholick Church; for by the Civil Law Marriage is *Juris Gentium*, and so sacred a Bond it is, that it is not to be dissolved by Diversity of Worship; no, nor by the greatest Offence against the State, for it is a trite saying in the Civil Law, *Deportatione, i. e. Maxima capitis deminutione non Solvitur Matrimonium*. And then by the Canon Law of the Catholick Church, it would not have been Null without a Dispensation, for what St. Paul says, 1 Cor. 7. 12. is a most prevailing Canon in the Catholick Church, *viz.* *That if a Brother hath a Wife that Believeth not, let him not put her away. Et vice versa.* So that the Prince could he but have married the Infanta, and have brought her to Dover, they had been lawful Husband and Wife by the Laws of England, by Civil Law, by Canon Law, by Law of Catholick Church, Mangre all the Laws of Rome, and all the Doctor's Reasons; which have only the Honour to be called Reasons, because they are the Doctor's Reasons, for there is no Common Reason in them.

But now after all, and notwithstanding this pother which the Doctor has made about a Dispensation, to prove by it that the Prince was a Papist, would it not seem strange, that this very Medium, which the Doctor has made use of, and laid so much stress upon to prove the Prince a Papist, should be a proper means to prove the Prince a Protestant; for so indeed it is, for if the Prince had not been a Protestant, there had been no need of a Dispensation at all, for Papists quatenus Papists may marry with one another without a Dispensation. The necessity therefore of a Dispensation for the Infanta to marry the Prince, is a full Proof that the Prince was a Protestant, because otherwise there would have been no occasion at all for a Dispensation. And thus one of the chief Corner Stones of the Doctor's Building is but a Turff.

And

On the Doctor's Reasons.

And the Doctor who talkt so pompously as to call those *Scepticks* so far beneath the Dignity of human Reason as not to be worth arguing with, who would not give into his Productions, what Part has he been acting but only himself? while his Assertions have no Truth in them, his Reasons no Reason in them, and his Arguments destroy themselves, and militate for the Cause he would oppose if he could. But, alas! now at last we are all Caught at once.

6. For out of that fine History, Archbishop *Spotwood's* History of *Scotland*; the Doctor, which neither *Howel* nor *Rusworth*, he tells us, no! nor no Body else but himself yet ever has done, he has found out a Key, a Wonder-working Key, it unlocks the Prince's Letter, and the very Secrets of his Heart at once and makes nothing of it. And 'tis but fitting now as I have mentioned so much of its feats, that I should say something of the Key itself; and 'tis this, *Spotwood's* History says, *That notwithstanding the Duke of Lenox's Renunciation of Popery, yet the People were Jealous of his being a Papist, because Dispensations from Rome were Intercepted, whereby Catholicks were permitted to Swear and Promise, &c.* And therefore the Prince's Letter was for Popery. *There's a Key, this is something like a Key, this is a Key indeed;* and he might as well have call'd it a *Picklock*, or a *Padlock*, or a *Presbyterian Cloak*, or a *Knapjack*; it can conceal or disclose not only the Prince's Letter, but any Secret Affair in Christendom, or any thing else it has a mind too. But after all, tho' this happy Invention of the Doctor's be so superlatively useful when it is in good Hands, yet as it may be of dangerous Consequence when it falls into other Hands, so perhaps in the end it might have been as well to the World, if instead of this Key, the Doctor had told us out of *Spotwood* of the Insolency, Turbulency, and Sawciness of the *Presbyterians* in *Scotland*, how that that Kingdom for fifty Years together had no quiet for them; and how that when the Prince's Father, King *James I.* of *England*, had by a strange Deliverance escaped the *Gowery* Assassination Plot, and sent to the *Presbyterians* to return Thanks publicly to God for his Deliverance, they sawcily sent him Word back, That they did not know whether it was true or no; and when at length their *Presbyterianships* were pleased to Condescend to the King, and to do it, they did it as *Scrupulous* Consciences would do, they did it only Conditionally, if it was true as the King had sent them Word, then they return'd Thanks. This the Doctor might have told us instead of his Key. Or the Doctor might have told us of the *Presbyterians* Assassinating the Archbishop of *St. Andrew's* in *Scotland* in his Coach, his Daughter with him, and their wounding him, and dragging him out, and Murthering him by several Wounds before his Daughter's Face, shrieking and crying out, begging and entreating with all passionate Expressions to spare her Father's Life.

7. Another of the Doctor's Reasons is taken out of his Explanatory Comment, where he Circulates all over *Europe*, to *Bohemia*, to the *Palatinate*, to *France*, to *Rome*, to *Spain*, to *Scotland*, in his Way calling upon *Bellarmino*, *Monf. d'Argent*, *Richlieu*, — of *Embrum*, *Ogilby*, *Winwood*, gathering and picking up as he goes *Crusadoes*, *Holy-Leagues*,

and Infidel *Saracens*, ('twas a wonder he did not catch a *Tartar* too,) and all this to make the Prince's Letter breath Popery. He might too as well when his Hand was in, have gone a *Whale Fishing*; but the misfortune is, here I must leave the Doctor to the pursuit of his Travels, till the Season of the Year for Travelling along with him grows better; and only oblige the Reader with a brief Narrative of those great and surprizing Wonders that the Doctor brought back with him in his return from Compassing the Earth.

As First, That wonderful and strange News, that the Popes of *Rome* lay Claim to an Universal Supremacy, and are vext to their very Purples, when or where-ever they miscarry. Secondly, Other strange and surprizing News, that the *French* Kings are a sort of Papists. Thirdly, That other strange and surprizing News too, that the Kings of *Spain* are Papists, and are for setting up an Inquisition in all their Dominions; and, therefore, Prince *Charles* was a Papist. A Conclusion, this alone worth all the Doctor's Pains and Travels, had there not been any the least Pleasure or Diversion in them.

King Charles's Character.

Here, therefore leaving the Doctor for a while with his far fetcht Reasons, I shall take a Cursory View of the Life of King *Charles*. He was Baptized and Educated then in the Church of England, and so well instructed in it's Principles, that when it was objected to his Father King *James*, that it was dangerous to the Prince's Religion to venture him so Young to *Spain*. He reply'd, That his Son *Charles* understood his Religion so well, that he dare venture him, with any *Jesuit* in the World. And at the Prince's Arrival in *Spain*, when Conde *Olivarez*, the King of *Spain*'s grand Favourite, came to Congratulate him, and said to him, That he did not Question but he came thither to be of their Religion. The Prince answer'd, That he came not thither for Religion, but for a Wife. *Rush. p. 78.* And during the time of his stay there, and at his coming away, there was not any Alteration in him in that respect, "notwithstanding the Spaniards to that end had used diverse Amusements, and all their Arts, such as Orations, Processions, pompous Shows, Dedications of Popish Books to him, and Presents of Popish Pictures, and Arguments to shew him of what Importance his Conversion would be to the gaining of the Infanta's Affections, and to the smoothing his Way to the Match." But notwithstanding all those, and all that they could do, He remained stedfast in his Religion, neither did he express any Shew of Change, says *Rushworth. p. 83.*

But because, forsooth, he did not like Superstitious bigotted Sectaries amongst us, who skrew up their wise Noses at the Offices of our Church, or run out of the Church-yard at the Sight of a Surplice, or at a Funeral stand like Ballard Singers with Hatt suspending on half-side of Gifted-head. Because, I say, like those he did not behave himself Unmannerly and Rediculously, and make a Sniveling and Out-cry against Popery to Affront the Nation where he resided, and unravel the Design he went about, and turn Gifted, therefore he was a Papist, a Papist be-
sure.

sure. But had he like those Scrupulous Consciences amongst us, who Occasionally Conform to our Church for Places in the Government, had the Prince like those, only Occasionally Conform'd for his dearest Infanta? What should we have heard? Why truly not worse than we have heard of him from them, for worse can't be; for tho' he made not the least shew of Change, nor did so much as Occasionally Conform, yet they have aspersed him all manner of ways, defamed, calumniated, and barbarously treated him, as if according to their *Party Nonsense*, *he had had a Pope in his Belly.*

But to go on, the Prince having thus for the Church of *England's* Sake resisted the *Spanish* Temptation of a Sweet-heart, and two Millions of Money, upon which the Doctor lays so great a stress, as if like some others, the Prince's Soul was altogether Venal and Carnal; the Prince afterwards, when his Judgment and Knowledge were much more improved, twenty Years after he resisted for the same Principles sake a much greater Temptation from the *Presbyterian* Quarter, even the Temptation of three Kingdoms, *England, Scotland and Ireland*, together with his own, and his Queen's, and Childrens Safty, of inestimably more Value those, than two *Spanish* Millions, all which he lost because he would not become a *Presbyterian-Covenanter*, stedfast therefore and unmoveable was King *Charles* the First against both *Presbyterian* and *Popish* Principles; and thus stedfast against both, and an Ornament and an Example to the Church did he remain to the last, and resisted unto Blood; for those Words have we from him a little before his Death, yea, we may say in a manner from the Dead, for they were to be delivered to his Son *Charles* after his Death, if they could not conveniently be delivered to him before, and the Bishop of *London* was intrusted with them. The King's Letter,

To the Prince of Wales.

"**A**BOVE all, I would have you, as I hope you are already, well grounded and settled in your Religion, the best Profession of which I have ever esteemed that of the Church of *England*, in which you have been Educated. If you never see my Face again, I do Require and Intreat you, that you never suffer your Heart to receive the least check against, or disaffection from the True Religion Established in the Church of *England*.

"I tell you I have try'd it, and after much search, and many Disputes, have concluded it to be the best in the World; not only in the Community as Christian, but also in the special Notion as Reformed; keeping the middle Way between the Pomp of Superstitious Tyranny, and the meanness of Factious Anarchy." *San. p. 1142. and 1146.*

On the Morning of the King's Murther, he join'd in the Morning Prayer of the Church of *England*, and received the Communion according to the Church of *England*, at the Hands of the Bishop of *London*. And on the Scaffold of his Martyrdom, he professed openly thus to the World, *I dye in the Christian Faith, according to the Profession of the Church of England, as the same was left me by my Father of Blessed Memory.* And his Father left it him not only Established by Law, but Recommended it to his Love and Protection. For King *James* upon his Death-bed, and finding himself drawing near his end, he called unto him his only Son

Charles, and Recommended unto him the Protection of the Church of *England*, and advised him to Love his Wife, but not her Religion, *Rush.* p. 155. And the same Advice afterwards did *Charles* give to his Son, in respect to his Mother. And was I to Speak of him with respect to the Course of his Life, as what I have said of him relates principally to the beginning and latter end of it, the time would fail me; nor will time permit to speak particularly of his natural and acquired Qualities, of his Affability, his Eloquence, his Equanimity, his Temperance, his Justice, his Clemency, his Chastity, his Fidelity, his Meekness, his Humanity, his Patience, his Forgiveness of Injuries, his Faith, his Resignation to God, his constant Adherence and Performance in Religion, and that he was Serious and Devout in God's Service, and Attentive to his Word, Zealous for the Publick Worship and Service of God; so Zealous, that those Days he went an Hunting, which was a Diversion he liked above all others, he ordered his Chaplains to be called before Day to perform Divine Service, before he went abroad upon his Diversion. So Chast was he, that he told his Queen not long before he died, That his Thoughts had never stray'd from her. Drunkenness he hated to that degree, that over-hearing a Courtier glorying in his being Victor at a drunken Bout, he immediately forbid him the Court for a Fortnight. Swearing he was not the least addicted to; and not an Idle Word came out of his Mouth at his Tryal, when he met with the greatest Indignities, Injuries and Affronts; when Tobacco which he hated was pufft in his Face, and into his Room, he murmured not at God's Providence; and when one Spit in his Face, he wip'd it off in Silence; but only when the Soldiers cry'd out, *Justice, Justice*, then he opened his Mouth and said, *They would do the same for their Masters*. And at last on the Scaffold, after the Example of the Protomartyr St. *Stephen*, he pray'd for his Murthers, and forgave them, &c. These few Instances, without naming, as I might, a multitude, of the King's being a good Christian, all along a stedfast Church of *England* Man, are sufficient to convince any ingenuous, charitable and impartial Person; but the misfortune is, there are a sort of People amongst us, whom nothing will convince, who make no Conscience of Lying, Defamation and Calumny, as if These nor Hypocrisy were not to be accounted for at last; who think it a Justification of their erroneous new fangled Ways, to rail at the Church and Churchmen, and seek to patch up a good Character to themselves, by pulling down that of another Man. But this is more than the Papists have get done to the good King, who are as much Enemies to the Church of *England* and to Churchmen, as Sectaries, yet they are not unjust to deny, that the King died of the Religion of the Church of *England*, because he did not dye of theirs.

De Chesne's Letter.

Pass we on now to *de Chesne's* Letter, and the Doctor's Explanatory Annotations on it, in which we shall meet with some of the Doctor's Logick, which I venture to say before ye tast of it, that it is a medley of incoherent inconsistent Ingredients, cemented together by that Logical Pitch and Resin, *Then* or *Therefore*, as if he was Fighting with an Apocryphal Idol, and had a mind to suffocate us with

with *Indigestibles*, without one merciful Bumper to wash them down. Ware! Head and Shoulders!

Letter.

Interpretation.

Observations on the Doctor's Explanatory Annotations.

Most Holy Father.

Most Holy Father, and Your Holiness, are Titles that are commonly given to the Pope, as Most Christian King to the King of France, Most Catholick King to the King of Spain, Holy Empire to the German Empire, Your Grace to a Duke or Dutchess, and High and Mighty to the States of Holland, Worshipful, or Your Worship to a Justice of Peace, Most Reverend Father in God to an Archbishop, &c.

Now would any one, but a stirrer up of Sedition and Strife, a Mischief-maker, or a Phanatick, infer, that a Man who applies any of these Titles, as occasion requires, is an Enemy to God's Grace, disaffected to King George; denies him to be as much a Christian as the King of France, or as Catholick as the King of Spain, or the Kingdom of England to be as Holy as the German Empire; and that a Man professes our Magistrates to be Idols, and himself to be an Idolator by giving them the Titles of Worshipful, or Your Worships in his Addresses to them.

To suggest evil therefore of the Prince, and to draw an evil Consequence from this giving the Pope his common Title, is a thing that deserves either Pity or Disdain.

The Doctor here tells us, that the Popes assuming this Title, is by the generality of Protestants accounted a mark of Antichrist.

But the Doctor has not demonstrated to us, or told us, that the giving Antichrist his Title, is accounted by the generality of Protestants a mark of Subjection to Antichrist; nor, indeed, is it yet certain who is the Antichrist. For many Learned and Pious Christians, and far from being Papists, suppose differently of the Antichrist who he is, some supposing him to be some detestable false Christ, some supposing him to be the Emperor Caius Caligula, and some supposing him to be Simon Magus, and some suspend their Opinions as not knowing whom to Conjecture him to be. And amongst the Papists some Conjecture him to be Mahomet.

But what's all this to the purpose? Let him be who he will, a Man may civilly Answer a Letter from him, without any Offence to any, but that sort of People who seek and take occasion to raise Clamours, and Divisions, and Factions, under the Cloak of being a Peaceable People.

I

Upon

Then

Letter. Interpretation.

I received the Dispatch from your Holiness with great Content, and with that Respect which the Piety and good Will wherewith it was wrote doth require.

It was an unspeakable Pleasure to me to read the generous Exploits of the Kings

Upon the Prince's coming into Spain to Court the Infanta, the Pope takes an occasion to write a Letter to the Prince; and in his Letter expresses great Affection for the Prince, Extolls England, and its Kings in former Times, speaks commendably of the Court of Great Britain at present, as that it is adorned and furnished with Moral Virtues; and he does not seem to be averse to the Marriage, but rather gives hopes that he would grant the Infanta a Dispensation.

Now these were good Reasons of good Content to the Prince; and it was Civil in the Prince to Acknowledge them as such, and not unbecoming a Protestant to acknowledge them as in the Paragraph; out of which if a Man can extract a Promise of the Prince's becoming a Papist, he must have a singular Art indeed; the Doctor it seems has this Art, as we may see in his Annotations, and it is performed by the help of that Logical Analogical Pitch called Then and Therefore.

In this Paragraph the Prince acknowledges (and who don't acknowledge) that his Ancestors had done many generous Exploits, and that they therefore deserve much Praise for the same. And who, I wonder, is so stupid as to deny

Observations on the Doctor's Explanatory Annotations.

Then, says the Doctor, the Prince was Content to give the Sovereign High Priest Possession of his most noble Island, and to Fight his Battles, and he accounted it an act of Piety and good Will to be put upon it.

In which assumption of the Doctor's is as much Logick, and just such another Conclusion, as if we should assume and infer, that because an honest Man Thanks a noted House-breaker for being verbally Civil to him upon occasion, and for seeming willing to help a Friend of his over a Style; therefore this honest Man thereby engages himself to be one of the House-breakers Party, and is Content that his own House should be Plundered, and his Wife and Children Ravish'd, and he should take it for a Favour to be put upon it to be an Instrument of this unnatural Violence.

But what is the Doctor arguing here? Why, that Then the Prince thought his Ancestors ought to be extolled with Praises for doing Homage to the See of Rome.

And this is just such Logick as was in the former Paragraph, and needs no other Argument to Expose it, than only the naming it, and it halts thus: The Prince was pleased when he read that of the

Letter.

Interpretation.

Observations on the Doctor's Explanatory Annotations.

Kings may deny that generous Exploits Predecessors, * to whose Memory Posterity has not given the Praises they deserved.

But then how comes it that generous Exploits signify giving the Sovereign High Priest Possession of this most noble Island, and Fighting his Battles? as the Doctor says. What are there no more generous Exploits in the World, but what have relation to the Pope's Supremacy, and to the See of Rome?

the Kings of England and Scotland had done many glorious Feats of Arms, of Liberality and Charity, which all deserve Praise, and therefore thought that they ought to be praised for submitting to the Popes Supremacy, (which by the way they never did, as the Popes would have had them.) Now this sort of Logic you can't miss of it in those stupid Books called *de Laune's Plea*, and *Plain Reasons for Dissenting*. But a Man may pore his Eyes out before he meets with the like in *Burgersdicius Smiglecins*, or *Crانبенторп*, or *Art of Thinking*, &c. unless it be to be ridiculed.

And that the Reader may not think this *gratis Dictum*, I will give him an Instance or two out of *de Laune's Plea*, and *Plain Reasons for Dissenting*.

1. Then it is Popery to use Publick daily Prayers, because the fourth Commandment says, *Remember thou keep holy the Sabbath Day*, &c.

2. St. Paul says, *Thou shalt not suffer a Woman to teach in the Church*; therefore Women must not Repeat the Lord's Prayer, Creed, nor Hymns, or Psalms in the Church.

3. Heathens set a-part Days to the Honour of their false Gods, therefore the Church of England is guilty of Sin in setting a-part Days to the Honour of the true God, and to the Pious and Exemplary Memory of the Apostles, &c.

4. It is not lawful to observe *Christmas*, *Easter*, *Whitsuntide*, &c. because they are not precisely the same Days that they were 1700 Years ago.

And if this be a Reason for not observing these

* The Word Predecessors here seems to have a twang as if this Letter was Spurious, for the Prince while Prince, could not properly have called the Kings of England his Predecessors.

these, then by the same sort of Logick we ought not to observe the Lord's-Day, because that is not on the same Day of the Week on which our Saviour rose from the Dead; no nor the Fifth Day of November, for that is not the same Day precisely as it was when the Plot was discover'd. This with a Dunghill more of it, is the stupid Reasoning of *de Laune*, and *Plain Reasoning*, which some People greedily swallow, and Pride themselves in it. And if they will do so, they are to be left as Invalids.

But pass we from the Doctor's Logick, here to his Reasons that he gives for it, which is this, *viz.* The Pope in his Letter says, that generous Exploits deserve to be praised; and the Prince, he says the same thing in his Letter, *viz.* *That generous Exploits deserve to be praised.* But two Persons using the same general Words, is no Reason that they both apply them the same way, and to the same particular.

If the Pope therefore in his Letter did understand paying Homage to the See of Rome, and Fighting the Popes Battles, to be generous Exploits, this is no Reason that the Prince in his Letter did so too; for the Prince in his Letter, might by the Words *generous Exploits*, understand acts of Magnanimity, Liberality, Fortitude, &c. and at the same time count it an act of Pusillanimity, Ignorance and Weakness to Submit to the See of Rome.

The Doctor's Reasoning therefore here is absurd, his Reason given is but a meer Assertion, and this Assertion a meer Slander.

Letter.	Interpretation.	Observations on the Doctor's Explanatory Annotations.
I believe that your Holiness set their Examples before my Face, to the end that I might Imitate them in all my Actions. For in truth they have often exposed their Estates and Lives in the Exaltation	<i>In this Paragraph the Prince as he had before, he acknowledges with the Pope, what no Body denies, viz. That his Ancestors had done Homage to the See of Rome, and Fought the Popes Battles. The Prince too in this Paragraph professes that he believes, (what every one else believes) that the Pope proposed the Prince's Ancestors as Examples for him to Imitate.</i> <i>But what of all this? Here is not the least Promise, nor one Word, that the Prince would Imitate, or follow the Examples of his Ancestors in this, or do as they had done, submit to the Popes Supremacy</i>	But what is the Doctor arguing from this Paragraph? It is, that <i>Then</i> the Prince thought, that his Ancestors could not be sufficiently Commended for paying Homage to Rome; and that if the Prince would Imitate his Ancestors and follow their Examples, he must venture his Estate and Life for the Exaltation of the Holy Chair. Now this is Chopping of Logick indeed, it is cutting it as small as a Horse, and might have passed well enough from a gifted Brother. But from a Man of Education and Reading, I should have expected better Reasoning than to Conclude, that because a Man proposes to Imitate the good Actions of another, therefore he engages himself to Imitate his bad ones too; or because a Man civilly gives another the Hearing of what he says without Contradicting him, that therefore he passes

Letter.

Interpretation.

tation of
the Holy
Chair.

premacý, and Fight his Battles? No, not one Word of it, nor by any Logick can any such Inference or Conclusion be drawn, any more than it can be concluded, that because I believe the Doctor in Printing his Book had an evil Design to asperse the Character of an Excellent Christian, and to delude Ignorant People, and prejudice them against his Memory.

Therefore I approve of the Doctor's Design and Promise, and engage myself to Imitate the Doctor, and promote it. No, so far from it, that I abhor and detest his Design, as Ungenerous and Uncharitable.

So that
the Cour-
age with
which they
assailed the
Enemies
of the Cross
of

§ 3. This Paragraph is a transi-
tion from the Topick of the
Pope's Supremacy to the Dis-
sentions and Animosities which
were frequent, and at that
time especially abounded a-
mong Christian Princes, upon the

Observations on the Doctor's Explanatory Annotations.

passes over to that other's Opinion in all that he says.

And in truth this Paragraph is nothing else, the Prince gives no direct Particular, nor Answer to what the Pope principally intended.

And this the Prince prudently declined, for had the Prince answered the Pope negatively; that he would not as his Ancestors had, acknowledged the Popes Supremacy, this would have affronted and exasperated the Pope, which at that Juncture it would have been Imprudent to have done. Or had the Prince answered affirmatively, it would indeed (saving our Dissenters Scrupulous Consciences) have been Occasional Conforming; that is, playing the Hypocrite, or asserting or acting a Falsehood; neither of which the Honest young Prince would not do, tho' it was to gain two Millions, with the Infanta.

This Dilemma therefore, or those evils lay'd in his way to entrap him, the Prince prudently and civilly evaded by acknowledging the Pope's Design, in setting these Examples before him to Imitate. But conceals the event which might have been provoking, viz. the unsuccessfulness of the Pope's Design, that it did, nor should not avail with him to submit to the See of Rome, as his Ancestors had done; this the Prince prudently conceals, and so leaves the Pope civilly to flatter himself if he would with the same Hopes which had prompted him to write, and so passes on to another Subject, viz. to the Courage of his Ancestors, and to his own Care and Solitude for good and laudable Things, contained in § 3.

§ 3. The Banner of the Cross, and the Authority of the Sovereign High Priest, are the same thing in the Pope's Letter, says the Doctor. Ans. And the Doctor's Logick is the same thing here, as it was in his Annotations before in relation to generous Exploits. For what if the Exal-

Letter.

Interpretation.

Observations on the Doctor's Explanatory Annotations.

of Christ hath not been less than the care and thought I have to the end, that the Peace and good understanding which hath been hitherto wanting in Christendom, might be bound in a true and strong Concord. For as the Enemy of Peace watcheth to put hatred and dissention amongst Christian Princes, so I believe that the glory of God requires that we should endeavour to unite them. And I do not esteem it a great

the account of the Crown of Bohemia; and they were divided by name, into Catholics and Evangelicks, and enter'd into Confederacy against each other, to make a Religious War in Europe.

Now these Dissentions amongst Christian Princes, the Prince here piously laments, and professes that he believed it a Duty which God required of him, to endeavour to compose to Peace those jarring Princes, and to unite them in a strong bond of Concord. And such was his Care and Solitude to bring about so great a Work, that it was equal to the greatest Courage of his Ancestors, which they ever upon any occasion express'd.

And he should reckon it as great an Honour to effect it, or to Imitate his Ancestors in any good and pious Design, as to descend from them by Birth.

And what a brave generous laudable Principle was this, in the Prince? But what a dark muddy Business does the Doctor make of it, in his Explanatory Annotations?

taion of the Holy-Chair, and the Banner of the Cross, are the same in the Pope's Letter, may they not be different in the Prince's? And as Protestants, by the Holy Chair, understand the See of Rome, and by the Cross of Christ, understand the Doctrine of the Cross of Christ, or the Doctrine of Christ who died on the Cross, so might not the Prince understand the same as other Protestants do by the Holy Chair, and by the Cross? There is not any thing in the Prince's Letter that shews the contrary: The Doctor's Logick therefore here which would infer the contrary, ends as his Logick about generous Exploits; that is, it is meer Assertion, and that a Slander, and this a truth, that the Doctor's Logick is all of a piece.

But there is another Observation which the Doctor makes in this Annotation, and that is, that Pope Urban said, That this Sentence of the Prince, viz. *That he did not esteem it a greater Honour to be descended from a Race of Kings, than to Imitate them in the Zeal of their Piety.* But the Doctor does not say in the Zeal of their Superstition, but in the Zeal of their Piety, i. e. in all Virtue and good Deeds, such as was that he was Speaking of, viz. his Reconciling the jarring Princes of Europe to Peace and Concord; and this was a glorious Principle in the Prince, it gives us to this Day an noble Idea of the Generosity, Zeal and Piety of his Soul, and it ought to be writren in Letters of Gold. But the Sense in which Dr. Fairfax understands it, and in which the Pope, would fain understand it, deserves to be writren on the Sea Shore, or in the Dust.

But, Thirdly, Another of the Doctor's Observations in his Annotations is, that which I have already given an Account of, viz. The Doctor's Travels over Europe,

Letter.

Interpretation.

greater
Honour to
be descend-
ed from so
great
Princes,
than to im-
itate them
in the Zeal
of their
Piety.

In which
it helps me
greatly to
have
known the
Mind and
Will of
our thrice
Honoura-
ble Father,
i. e. King
James, and
the Holy
Intentions
of his Ca-
tholick
Majesty to
give an
happy
Concur-
rence to so
laudable a
Design.

§ 4. In this Paragraph the Prince blesses himself, and exults, that it was both his Father's and the King of Spain's Intention and Design, to promote an universal Peace and Unity amongst all Christian Princes in Europe, for so it seemed to the Prince, that it was the King of Spain's real Design. Tho' indeed it afterwards appeared, that the King of Spain designed nothing less.

And if the Prince was deceived in him, yet it was no Impeachment of the Prince's Sagacity, nor of his Father's. If we consider how the Spanish Court has dealt with Britain and its Allies of late Days, and for much longer time

Observations on the Doctor's Explanatory Annotations.

to fetch home a *Wooden Key* to the Prince's Letter, and therefore I need say no more of it here, but only Caution the Doctor's Favourite Partizans to use it tenderly, least it should happen to snap in the Lock, and the Doctor should loose all the Fruits of his laborious Travels.

Lastly, What remains of the Doctor's as to this Paragraph, it is *Petitio Principii*, begging of the Question as they call it, which will by no means be granted to him. And it is no more than this, viz. The Prince was a Papist, and if he was a Papist, then he was a Papist, and the Prince was a Papist, because he must be a Papist, and he must be a Papist because the Jesuits are Papists and persecute Protestants, and the Pope Sold Crusadoes, and Crusadoes are so and so. And much more of such enlightned Stuff, which I leave the Doctor's Admirers, if he has any, to *Glut* themselves with.

§ 4. Here the Doctor deals with the Words *Holy Intentions*, as before he had done with *generous Exploits*, and the *Cross*, *Pepery*, that same *Jack at a Pinch*. Popery is brought in upon them by *Head and Shoulders*, to make them signify whether they will or no. *Spinola's* destroying *Bohemia* and the *Palatinate* with Fire and Sword, when nothing is plainer than that *Holy Intentions* refer to promoting an universal Peace and Concord amongst Christian Princes, for that is the Topick the Prince is here upon, that is the drift of his Discourse here; and thither do the Grammatical Construction of the following Words, (*so laudable a Design*) lead us.

For in this Paragraph no mention is made of any Design at all, and therefore, *so laudable a Design*, must refer to the Design before mentioned, viz. to the Design of promoting Peace and Concord amongst

Letter.	Interpretation.	Observations on the Doctor's Explanatory Annotations.
	time too, than that of the Prince's Courtship in Spain.	amongst Christian Princes, the Intention to this the Prince calls <i>Holy</i> , because, says

he, *I believe that the glory of God requires it*; and he calls it *laudable*, because doubtless it is a Generous and Praise-worthy undertaking, to endeavour after a General Peace.

And, indeed, this Intention of the Prince and of his Father, was the Intention and Design of the late famous *Hanover Treaty*, to which all the Princes of *Europe* whether *Papists*, *Lutherans* or *Calvinists* were invited; and if in Prince *Charles's* Days, the King of *Spain* was not Cordial as he seemed to be, it would have been better for us if we had not had occasion to make the same Complaint now a Days. If therefore, the Doctor after all, and in spite of Grammatical Construction, and of the drift and purport of the Prince's Words here, will interpret *Holy Intentions* to signify Fire and Sword, I shall presume to say, that the Doctor has found out a new Way of making Peace amongst Men, that is, to set them together by the Ears, of which let him have the sole Credit, together with that of finding out *Keys*. And if his Party *Nonsense of Popery*, and *Disaffection to the Government* had not bewild'rd itself Hoarse by this time, he might have expected a Patent or a Pension for it. But he goes on to Eclipse the Prince the Son by defamatory Stories of the Father.

As, First, By an odd sort of Proof, to prove the Father a Papist; he says, that the Father disputed against Popery, with *Bellamine* the Champion of Popery. Again,

Secondly, The Doctor goes on to Defame the Father by Stories pickt out of *Memoirs*, as if *Memoirs* were to be taken for certain Evidences, when generally Speaking they are no better than Party Romances, and of as little Repute as is *Andrew de Chesne's* History in *France*, which the Doctor would sham upon the Neighbourhood as Authentick; and it might have pass'd, had it not been exaggerated with the Doctor's sham-ful Annotations. But, however, as to his *Memoir* Stories, which are against the Father; And what are they to the Son? What? But the Doctor here, I Thank him, has taken the Cause out of my Hands himself, and has knock't all those Stories on the Head at once, by telling us that King *James* was a *wonderful Dissembler*. And was he so? How knoweth the Doctor then that in all these *Memoir* Stories King *James* did not Dissemble with the King of *Spain*, who certainly dissembled with King *James*, and if King *James* dissembled with the King of *Spain*, then all the *Memoir* Stories are blown up at once by his own Fire.

And here since Dissimulation, as we learn, is a Royal Art, it will be no unhandsome Complement to the Doctor's Arguments to say, that they are wonderful Dissemblers, for so really they are, for they destroy the Cause they seem to Espouse.

And here, tho' I am not concern'd to maintain King *James's* Character, yet in Opposition to *Memoir* Stories, I must say this for him, that upon Agreement on the Marriage Articles, King *James* express'd himself thus: "Seeing that this Marriage Treaty is to be with a Lady of a different Religion from us, it becomes us to be tender as on the one Part to give them all convenient Satisfaction, so

"so on the other to admit nothing that may blemish our Consciences, or detract from the Religion here Establish'd." *Rush. p. 4.*

But the Doctor, may be, will say, that this was an act of Dissimulation; we will therefore try a little further. King *James* then upon his Death-bed, and finding himself draw near his end, he calls his only Son *Charles* to him, and recommended to him the Protection of the Church of *England*, and advised him to love his Wife, but not her Religion. *Rush. p. 155.*

But peradventure the Doctor will say this too was an act of Dissimulation, and if he will, and a Man is not to be believed neither Living or Dying, I can say no more to the Doctor about Dissimulation, but must leave the Doctor and Dissimulation together.

Letter.

Interpretation.

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It grieves
nim to see
the great
evils which
grow from
the Divisi-
on of
Christian
Princes,
which the
Wisdom
of your
Holiness
foresaw,
when it
judged the
Marriage
which you
are pleased
to Design
between
the Infanta
and myself
to be neces-
sary to pro-
cure so
great a
good.

§ 5. And the Letter goes on still upon the same Topick of Publick Peace and Concord amongst Christian Princes; and his Zeal for it, which before he had exprest to be great, by comparing it with the Courage of his Ancestors, which was not to be questioned; here he expresses by the Passion of Grief, it was a Grief to him to see Christian Princes whetting their Weapons one against another. And as to the Pope, tho' he was vastly different from, and opposite to the Prince as to diverse Principles of Religion, yet as he was of the same Sentiments with him as to Peace making, and preventing War amongst Christian Princes, which was a Principle of the true Religion and a laudable Design, so he extols the Pope for it, in designing the Marriage between the Infanta and him, as it might be a means to prevent War throughout Europe, which was then kindling between the House of Austria and the Protestant Princes and States

For

of

§ 5. Now the Doctor is very happy here too, he has found out another Key; yea, and what is more, it is a Master Key. "This Sentence, says he, is the Key of the whole Affair; for hereby we see that the Scheme of this Match came first from Rome."

Ans: But now after all, what does this Unlock but an empty Cabinet? For what matter who proposed this Match, whether the Pope, or King *James*, or the King of *Spain*, or the Prince himself fell in Love? The Question is whether the Prince in his Letter promised to Submit to the See of *Rome*, and reduce his Dominions to it? But here is not a Word of this in all his Letter; so that the Doctor if he pleases, he may let this Key hang on his bunch of Keys to make a Figure as it is his Master Key, or to make up a Number with the rest of his Keys.

What follows next of the Doctor's in this Paragraph, relates to *Bohemia* and the *Palatinate*. As to the former of these, King *James* never lik'd his Son-in-Law's affecting that Crown; and as to the Restitution of the *Palatinate*, this the King had in View by the *Spanish* Marriage, supposing it more easily to be effected that way, than by Force; for tho' what the Doctor invidiously mentions is true, viz. That the Naval Force of *England*

in

Letter.

Interpretation.

of Europe as before was said; for as by this Marriage the Prince would have become allied to the strongest branch of the House of Austria; so by this means he might have acquired an Influence and Interest in the jarring Powers, to prevail with them to admit their Passions to subside, and so this Marriage might be a means to procure an universal Peace in Europe, and this must be the Signification of the Words of this Paragraph, viz. To procure so great a good.

For here is no other good mentioned in the Letter, to which so great a good may refer, as Peace and Concord amongst Christian Princes; and even this is at so great a distance off in the Letter, that even thus construed it is harsh English, and so is the rest of the Paragraph.

For 'tis certain that I shall never be so Affectionate to any thing in the World, as to endeavour an Alliance with a Prince, who hath the same Sentiments of the true Religion with

§ 6. This Paragraph, according as the Doctor understands it, signifies that the Prince was most affectionately desirous of being allied with a Prince of the same Sentiments of the true Religion with himself. But as it is Worded, it signifies that he never would be allied to a Prince of the same Sentiments with himself. But however this would have been a silly and unnatural saying, for Simile simili gaudet is proverbial every Creature, not only Mankind, but all kinds of Animals like others best that are most like themselves in Temper.

The

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the brave Queen Elizabeth's Days was Superiour to that of the King of Spain, yet the Land Forces of England was not Superiour to those of Spain, neither in the brave Queen Elizabeth's Days, nor in King James's Days. But what good could our Naval Force have done the Bohemians, unless King James could have sent our Ships thither by Land, and then when they had safely arriv'd there, he could have made them swim without Water.

§ 6. But whether has the Doctor carried away Captive these Words, (viz. *The same Sentiments of the true Religion*) but to the Spanish Inquisition? A thing abhorrent to the Principles of the true Religion, and to the Prince's Nature, which was naturally Tender, Clement and Compassionate, as might be concluded from the manner of his Signing the dead Warrent for the Execution of condemned Malefactors, as that he never did it but with great Reluctancy, and was always Inquisitive and Solicitous that they might be spared, if it might be.

It appears also from that Instance (without naming any more) of his abhorring and refusing to give Consent to the Stabbing of Hammond, Governor of the Isle

of

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with myself.

The Prince therefore, who was a Man of Parts and Learning, as his Speeches and Answers to Parliament, and his Declarations and Writings which are concise quick and full of good Sense, declare him to be; He therefore, I say, could not be guilty of such a silly Saying, as to say, That he never would affect an Alliance with one of the same Sentiments with himself; and beside such a Saying would wholly defeat the Doctor's design here; we will therefore admit this Paragraph to carry that Sense in which the Doctor understands it, viz. That the Prince would always be affectionately desirous of an Alliance with a Prince who had the same Sentiments of the true Religion with himself.

But then as above was said of generous Exploits, and Holy Chair, and the Cross, so here is no reason to understand Sentiments of true Religion, as the Doctor and the Prince's Enemies would understand them, but as the occasion and drift of them require; same Sentiments therefore of the true Religion are Voces generales, general Words, and general Words are oftentimes restrained, or limited in their Signification to the particular occasion of them, and to the particular Subject to which they are apply'd, What therefore is the Subject to which same Senti-

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of White, who had surpriz'd the King at the Countess of Southampton's House where he was Incognito; for tho' the King by the killing of Hammond might have escap'd and saved his own Life, yet he abhorred the means whereby it was to be brought about, saying, That he would always humble himself to God's good Pleasure.

But the Doctor goes on and says, That, This, i. e. the committing of all sorts of Cruelties under the Pope's Benediction, (Head and Shoulders) was the Prince's real Sentiments. But the Doctor's *Ipse dixit* is but of small account, unless amongst the Gifted Brethren.

But let us hear the Doctor's Reason for this barbarous Character of him, and it is this, viz. The Prince afterwards married the French King's Sister, who was Papist. Now truly I'm at a loss here how to give an Answer to the Doctor's Reason. To use any Words about it is truly throwing them away. And to say that it ought to be bundled up with *de Laune's Plea*, and with *Plain Reasons for Dissenting*, is saying the most I can express; but this comes not up to the Contempt it deserves; to treat it therefore as it deserves, I can think of no other way than only to Repeat it; I shall therefore only Repeat it, and if it be in other Words more obvious, yet they shall be of like import. A Protestant then Courts a Daughter of a rigid Papist, but afterwards Marries a Daughter of a less rigid Papist, therefore this Protestant is a Papist, and for Persecuting all Protestants.

The truth of the Matter is, Prince Charles sought after a Marriage either with a Daughter of France or Spain, not because they were Papists, but because they were Potent Kings, and near Neighbours to England, and so near that it was

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Sentiments of the true Religion are here apply'd? But that which the Prince is here insisting upon, And what is That? But endeavouring to make and keep up Peace and Concord amongst Christian Princes in Europe, who at that Time, as has been said, were making Confederacies against one another, and inflaming a War all over Europe; now the King of Spain how violent soever he was in his own Dominions, yet in respect of a general Tranquility and Peace in Europe, he had carried it fair to the Prince and to the King his Father; so the Prince was very desirous of an Alliance with him, who had the same Sentiments with himself in that respect, as those were Sentiments of the true Religion, and such as the Prince in diverse parts of his Letter calls, Holy Intentions, a laudable Design, a great good and such as God requir'd. And now what has Popery, Persecution, or Inquisition to do with all This, any otherwise than as they are brought in by Head and Shoulders.

Or how in Reason can it be inferred, that the Prince affecting to be in an Alliance with a Popish Princess for the sake of an universal Peace in Europe, signifies submitting to the See of Rome; may not Persons diametrically opposite in their Opinions

as

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was the Policy of some of those Times, that it was the Interest and Safety of England, that the Crown of England should be united by the nearest Alliance, either to the King of Spain, or to the King of France. And we see all along since, that it has been a principal Design of England to be united either to one or both of them, in the bond of Peace and Concord, and in the same Sentiments with them according to the true Religion, to procure all Nations in Europe, Unity, Peace and Concord; and we see it is so at this very Day, and England has labour'd hard for it, tho' hitherto in vain.

There are diverse other Particulars in the Doctor's Annotations on this Paragraph, too many to be inspected particularly; it shall suffice therefore only to enumerate them, and to speak summarily of them.

There is then a desultory Leap of the Doctor's from Madrid to Paris, from a forlorn Courtship, to a successful one; there is also an Account of the Marriage, that *Censummatum est*, and of the Doctor's arguing, that *Conclamatum est*.

There is also the Doctor's Travelling Equipage, viz. These most useful Expletudes, 'Tis likely, and 'tis Not unlikely, and there is do doubt, and doubtless even in Cases doubtful, and also his Logical *Must be so*; all these together with his Party Nonsense of Popery bloody Jesuits, and Spanish Inquisition brought in by Head and Shoulders; all which I close up with that bloody Presbyterian Inquisition the Scotch Covenant 1643, which ruined Church and State, King and Country, and Thousands of Families of all Sorts and of all Degrees in England, Men, Women and Children. For by Ordinance of both Houses, Feb. 2. 1643. all Persons above the Age of Eighteen, were obliged to take this
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as to some Things agree affectionately as to other Things in aliquo tertio, as 'tis said. And don't we daily see that it is so, that Men vary different in many Things, are closely banded together into Parties, only on Account of some particular Opinions or Occasions; whence is it else that Presbyterians, Independents, Anabaptists, which are all different from one another, yet are all one against the Church; or whence is it that the Doctor and the Dissenters at this Time caress one another so sweetly, but only because the Doctor with them is disaffected to the Memory of Pious King Charles, and is endeavouring to traduce him, which they delight in to their Hearts to Hear.

I therefore intreat your Holiness to believe, that I have been always far from encouraging Novelties, or being a Partisan of any Faction against the Roman Catholick and Apostolick Religion; but

§ 7. This Paragraph the Doctor has divided into three, that the Parts of it might seem Assertory or Promissory, whereas all these Words are but one Paragraph; and this neither Assertory nor Promissory, but Optative or Precatory, as was that of Rushworth spoken of before, Quare Sanctitas vestra illud in animum inducat, which he has translated Your Holiness may be assur'd, whereas it might have been translated, I wish, or would, that your Holiness would induce this Opinion of me into your Mind; so here in like manner this Paragraph is only a Re-

Curled, Rebellious, Schismatical Presbyterian Oath, or endanger the loss of Liberty of Health, of Life and Estate, and of all that they had in the World, which innumerable multitudes of Loyal Clergy did, choosing to Suffer the trial of cruel Mockings; yea, moreover of Imprisonment in Goals, in Ships under Deck, and also of Sequestration of Livings and Estates, (which were holy Plunder to the Saints) rather than expose their Souls to the Sins and Curses of Perjury, Cruelty, Oppression, Schism and Rebellion, to all which and more this Oath bound its Covenanters.

The Doctor now, if he pleases, may go on with his Spanish Inquisition, and his Presbyterian Inquisition too; and tell us, that, as in truth it was, it was an Instrument of a most barbarous, inhumane, cruel Persecution of the Church of England.

§ 7. The Doctor here to cast a shade upon the King's Character, as if he was for propagating Popery; tells a Story out of Prynne, that Worshipful Prynne, a great Stickler for the bloody Scotch Covenant that cruel merciless Presbyterian Inquisition, he was one of the three infamous seditious Crop-eared Presbyterian Saints, which other People called Incendiaries. A Lawyer he was, but a sort of Gifted-Brother, for *Athenae Oxonienses*, as I remember say of him, that he wrote so much, that he wrote a Sheet of Paper for every Day of his Life. Now a Man that writes at this Hackney Rate, must write much without Thinking, it is impossible that it should be otherwise. Now Writing without Thinking, is near a-kin to Speaking without Thinking, and Speaking without Thinking is the Talent of a Gifted-Brother,

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on the contrary, that I have sought all occasions to take away the Suspicion that might rest upon me, and that I will make it my Business for the remainder of Life to have but one Religion, and one Faith, seeing that we believe in one Lord Jesus Christ.

Request, as the first Words of it intreat, viz. I intreat your Holiness to believe, that I; and which Words as they are the first Words, and the Head of the Paragraph, so they run through the whole Paragraph. But the Doctor, as was said, has sever'd them from the parts of this Paragraph, which is only Precatory or Optative, to make them look like Assertions or Promises, and then moreover has lugg'd in Popery into the Promises, to make them signify the reducing England to the See of Rome. Now it is impossible that this Paragraph, can have any Relation to reducing the Kingdom of England to the See of Rome; in as much as there is not the least mention of any such Engagement in the Letter. For this Paragraph is introduced with the Illative Word therefore, the use of which Word in all Logick but the Doctor's, or de Lanne's Plea, or of that stupid Book called Plain Reasons for Dissenting, is relative to Words preceeding, and is Collective of what was said before.

Now as the purport of what was said before in the Letter, relates not to the reducing the Kingdom of England to the See of Rome, but to the making up the Divisions amongst the Christian Princes in Europe; so this Paragraph refers to that, and is an entreaty to the Pope to believe that the Prince

and what the Gifted blasphemously call Speaking by the Spirit; but People of Understanding call Speaking Extempore, or *Quicquid in Buccam venerit*, that is what comes next to the Tongues end.

His Worship Pryn's worshipful Story now is, that King Charles released some Popish Priests out of Prison. And what if he did? Are there not oftentimes mol-
lifying Circumstances in Criminal Cases, which unless a King delights in Blood, will supple him to a Temper to rescue a Criminal from the severity of the Laws; and a King too for certain Reasons of State, may Release a Criminal without ever being supposed to approve of the Crime, or being Party with the Criminal. Now while the Doctor is here vilely attempting the King's Character by this pitiful Story, from as pitiful an Author, as if the King was endeavouring the Propagation of Popery; I might on the other Hand relate diverse Instances of the King's utter Adversion to Popish Novel-
ties, and of his Care and Solitude to prevent the Growth of Popery; such as his forbidding any of his Subjects going to Chapels of Foreign Ambassadors, and his frequent Proclamations, and publick Commands at Assizes to put the Laws against Papists in execution. And also that Remarkable Act of the King himself towards the Popish Servants of the Queen his Wife, who tho' by the Articles of Marriage she was to have the sole Government of her own Chaplains and Servants, yet when the King found them to be Pragmatical and Meddling out of their Sphere, and Practising upon his Protestant Subjects, he of his own Power, and of his own Accord dismissed them, removed them, and commanded them back again to France, notwithstanding the tyes of Conjugal Affection to the Queen his

Prince had no Hand in those Divisions, nor would not. And this is express by the Words, I have been far from Encouraging Novelties; and 'tis so express, because Luthern and Calvinistical Princes and States did entertain several Novel Opinions, and this is express by the Words I have been far from encouraging Novelties; having been so far from encouraging Novelties then imports, his having disclaimed all kind of Assistance to those Princes who were for raising War, under pretence of Religion.

And of like import to these are the Words following, viz. I have not been a Partisan of any Faction against any thing that is Catholick and Apostolick. But then these Words cannot by any means refer to the Prince, as if he was not a profess Member of the Church of England, because the Church of England is no Novelty in any respect, its Faith and Doctrine, and Discipline too, as far as may be, being Primitive, and Catholick, and Apostolick, was profess 600 Years before the Pope's Supremacy was set up in the World, and 1500 Years before Presbytery and Independency had nestled themselves into the World; can the Church of England be said to be a Faction, because Faction is a scandalous scurrilous Word, and can't belong to the Church of England, as it is an Orthodox and true Member

his Wife, and notwithstanding the ties of Alliance and Friendship with the French King his Brother-in-Law, which might have been pleaded against him, and notwithstanding the Pope's Objections and Pretences, that the King could not do it by Virtue of the Marriage Articles; and notwithstanding the Pope's Claim of sole and entire Jurisdiction over the Queen's Servants. *Rush. Vol. 1. p. 423.*

Notwithstanding, I say, all those Circumstances, each of which carried Disgust along with it, the Zeal of the King, that his Protestant Subjects might not be corrupted, nor his Popish Subjects become Insolent; the Zeal of the King, I say, prompted him not to fear any Disgust whatsoever which might ensue upon his sending the Popish Chaplains and Servants back again to France, and he did send them Home again. And those acts of the King in Opposition to the growth of Popery, I judge are sufficient to reasonable and impartial Men, to rectify the King's Character to that Position, from which that pitiful Story of that vilest Arch-rebel Prynne labours to distort it. These Acts of the King too, shew that as much Noise and Out-cry as his designing malicious Enemies made of the Marriage Articles, as if by them he had given up his Soul to Popery, that he in the Sense and Meaning of the Articles retained the Power and Interpretation of these Articles in his own Hands.

But now as the Doctor and his Clan are never so safe and happy, as when they can lugg in a Story of Popery, so I'll venture to try their Temper a little, with a Story of Popery in their own Quarters; 'tis a Hedge Story, of a Non-Con Hedge Teacher, who was accidentally pick't up Holding-forth in a Barn, in the latter end of King Charles the Second's Reign, and committed to Melton Goal, where he lay

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ber of Christ's Holy Catholick Church, and in Communion with it. And these Words refer not to the Prince, as if he was not of the Church of England, it is plain from the following Words of this Paragraph, which are that he had sought all occasions to take away the Suspicion that might rest upon him; which could not mean the Suspicion of being a Church of England Man, because he had given all occasions to make himself to be thought so, as was that at his first arrival in Spain, when he told Olivarez, That he came not thither for a Religion, but for a Wife; and also his not Conforming to the Romish Religion, no not Occasionally all the Time he was in Spain, nor making any shew of his changing his Religion; so that his having sought all occasions of taking away Suspicion, must relate to his not assisting the Confederate Princes engaging in a new War, not to his being a Member of the Church of England.

The last part of this Paragraph relates to the future time of his Life, that he would endeavour, that as there is but one Lord Jesus Christ, so that all Christian Princes should have but one Faith and one Religion. But then he does not say, that that should be the Roman, as the Doctor would wrest it, nor can it be supposed to

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for sometime, till a Messenger from the King, with a Warrent to release him, arrived at the said Goal; which Non-Con Hedge Teacher the King's Messenger treated with that profound Respect, that coming into his Gifted Presence, he down on his Knees to him; and to an Inquisitive Person then present, he gave the reason of his so doing to be, that he was the Queen's Confessor. No wonder then that Conventicles sound so Shrill against the Church of England, and that there is such Out-crys against the Church of England from Conventiclors. A Popish Queen's Confessor, a Non-Con Teacher!

An Extract of a Letter from Sir William Boswell, to the most Reverend William Laud, Archbishop of Canterbury, remaining with Sir Robert Cotton's Choise Papers.

Most Reverend,

—“ Be you assur'd, the Romish Clergy
“ have gull'd the misled Party of our English
“ Nation, and that under a Puritanical
“ Dress, for which the several Fraternities
“ have lately received Indulgencies from
“ the See of Rome, for to Educate several
“ Natives of his Majesty's Dominions, and
“ to instruct them in all manner of Prin-
“ ciples, and Tenents contrary to the Epis-
“ copacy of the Church of England. There
“ be in the Town of the Hague to my
“ certain Knowledge two dangerous Im-
“ postors, the one James Murray a Scotch
“ Man, and the other John Napper a York-
“ shire Blade; the main Intention of these
“ is to pull down the English Episcopacy,
“ as being the chief Support of the Im-
“ perial Crown of our English Nation,
“ for which purpose above Sixty Romish
“ Clergymen are gone within these two
“ Years out of the Monasteries of the
“ French King's Dominions to Preach up
“ the

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be that, for as he himself would not be of that Religion, tho' it was to gain the Infanta and two Millions, 'tis not reasonably to be supposed, that he would engage himself at all adventures to prevail with them to embrace that Religion. No, not a Word of that, but on the contrary a Religion Catholick and Apostolick, free from Novelties and Superstition, which the Trèntine Roman Religion was not. And for this a thing so acceptable to God, he was resolved to spare no Pains.

And this gives a noble Idea of the greatness of the young Prince's Soul, when he lays it down for the Platform of his Life, to promote a general Peace and Concord amongst all Christian Princes, and a general Reformation of Religion. And this is the Conclusion of the Letter.

Having resolved in myself to spare nothing that I have in the World, and to suffer all manner of Discommodities, even to the venturing of my Life and Estate for

§ ult. Nothing so acceptable to God as universal Peace and Concord amongst Christian Princes and States, and Uniformity in truly Reformed Religion.

" the Scotch Covenant. — Great Preparations are making ready against the
" Liturgy and Ceremonies of the Church
" of England. — And all evil Contrivances here and in France to make Episcopacy Odious, the main things that they hit in our Teeth are, our Bishops to be called Lords, the Cross in Baptism, Confirmation, Bowing at the Name of Jesus, and several other Matters to buzz'd into the Heads of Foreigners, to make the Grievances of the (Church of England) the less regarded in case of a Change which is aimed at, if not speedily prevented."

Hague, June 12. 1640.

Vid. Col. Archb. Usher's Letters. Add. Col. Letter 17.

§ ult. The Dr. Concludes, that this is to the Words of the Wager, and a Flight beyond them.

The Wager in the Doctor's Head, like Supremacy and Popery in the Head of the Pope and Dissenters, turns all the Prince's Words and Actions to Popery, when they mean't nothing less. But, however, as the Wager has no Supremacy in my Head, but a Place under my Feet, and so low that I can't afford to stoop to it. All that I shall observe here is, that the Doctor for a Parting Blow to the Prince, has another Head and Shoulder Story, which tells us that Pope Urban at the Sight of the Prince's Letter, lifted up

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for a thing to accepta- ble to God.		up his Hands to Heaven. To which I shall only reply, That if the Pope ima- gining that the Prince acknowledged his

Popeship's Supremacy, lifted up his Hands to Heaven, the Prince at the sight of the Pope's Letter, laughed in his Sleeve that he had Bit the Biter, *choused* the Pope, and Out-witted *him* and his Council. For in Sum of what has been said, the Purport and Meaning of the Prince's Letter, was wholly and only, that all his Life long he would endeavour after laudable and virtuous Actions; and to his utmost, endeavour that the Corruptions and Abuses in the several Perswasions of Christian States and Princes touching Religion, might be amicably Reformed. And as to a Religious War, and setting up Reformation by Sword and Musket, he had not, nor would not have any concern in such a Design; no, nor had so much as given any Suspicion that way, but on the contrary, and instead of contribut- ing to Embroil all *Europe* in a War, he would rather endeavour a Reconciliation amongst all Christian Princes.

So that there is not a Syllable in this Letter of the Prince's acknowledging the Pope's Supremacy, nor of reducing the Kingdom of *England* to Obedience to it. No, nor in *Rushworth's* Copy neither, tho' the Doctor is pleased to affirm of that unhandfomly, as he has done of this; no, nor does the succeeding Pope say any such thing, tho' the Doctor is so evil, for all the Pope says is, *That he hoped, he wished.* And yet after all, had there been any thing in this Letter, that had any aspect or tendency that way, we might perchance have happened on a Key to have unlock't the Secret, which would have been more valuable, as it would have been borrowed out of the Doctor's Bunch, who seems to exult in his Happiness of finding out Keys to History. The Description of it I shall give you in the Doctor's own Words, excepting only what I have observed of it as omitted by the Doctor, which is, that it is an *hollow Key, a very hollow one.* But as to the rest of the Description of it, it is all in the Doctor's own Words, which are those, p. 18. *Without doubt, says he, to Satisfy his Popish Subjects and Allies, was it that Lewis XIII. of France authorized his Trusty and Well-beloved Historiographer Andrew de Chesne to Publish the Marriage Treaty.*

This Marriage Treaty therefore, you plainly see by the Doctor's own Confession was Publish'd to *Satisfy the French King's Popish Subjects and Popish Allies.* True and Trusty then to be sure, in respect to the *French King* his Master, took Care to make it look as Popish as he could, that he might Satisfy his Master's Popish Subjects and Allies. So that this Letter, if it has a Popish Aspect, it is owing to *de Chesne*; If it Speaks Popery, 'tis owing to Dr. *Fairfax*; and that there was no such Letter written, is owing to the Principles of Prince *Charles*, who upon no Secular Account whatsoever would not Submit to the See of *Rome*, nor engage to give up his own Supremacy over his Subjects away from himself to a Foreigner. Such was Prince *Charles*, whose Memory, his undeserved Enemies, if they had any Charity, or even Humanity in them, they would learn to Pity rather than to Insult, as his Calamities which he underwent were more than Common; but most barbarous is it, when they seek to put opposite and the worst Construc- tions upon his Words and Actions, and to use vile Arts to render his Name vile amongst Christians (to whom he was an Example in all Patience and God- linefs) and even deny him the Honour and Reputation of Dying of the Church of *England*, for which he resisted unto Blood, and which is his Glory; as it is

is the Envy of his Emeinies, and will be a Shame to those who gave the Occasion of this his Glory.

Thus have I persued the Doctor's Title Page to the end, and I think beyond the end, but it is in vain to trace the Current of his Disquisitions, which he talks of p. 22. in Calce, for tho' like other Currents, the Doctor's Current calls at every Shore it comes at, yea even at Common Shores, yet it has something in it uncommon to other Currents, excepting that famous River of *Egypt*, which had Mouth enough, yea, even seven Mouths, but yet it had no Head, at least no Head known to the Ancients, tho' later Geographers have found it out, and have found it to be in *Luna Montes*, in the Mountains of the Moon; whether the Doctor's Current therefore has an Head or not; or whether it be in the Man of the Moon, as the Doctor declares not, I enquire not, nor shall not undertake to trace it, for tho' I have followed him throw his Travels over *Europe* by Land, yet I have no Call to follow his Current to the Man in the Moon, thro' a Course of above a hundred Years, from King *George* the First, to King *James* the First's Time; and therefore I shall take my leave of his Current, at those two famous Keys, that is to say *Bare-face't* and *Hood-wink't*, as he pithily calls two of the Royal Lines of our Kings of *England*.

And shall only take Notice of but one other of the Doctor's *Nostrum's*, and this is his seeming Reflection upon the Anniversary of King *Charles's* Martyrdom, when the Sins of our Fore-fathers are sometimes rehearsed, that those Ignorant of them may know what they were; and that those who already know them, may be reminded of them; that so all may confess them to God, with the Spirit and with Understanding also, and Deprecate God's Vengeance on the Nation for them. For as God has threatned in the second Commandment to visit Sins to the third and fourth Generation, and if blood-shed even of a private, or of a single Person, be a Sin and defileth the Land, *Num. 35. 35.* how deeply must this Land have been stained, when not only the Blood of a single, or of a private Person was shed, but the Blood of many Thousands, and of the Lord's Anointed too; and when this Effusion of Blood, was accompanied too with innumerable Sins of all Sorts.

A Solemn Remembrance of which, the Doctor's seems here to call a breach of the fifth Commandment, reviling our Fore-fathers, Perpetuating the Civil War, and reviving the Animosities of it. *Let us then,* says the Doctor, *no longer heed those Persons, who in breach of the fifth Commandment, teach us to Revile our Fore-fathers, and in Contempt of the Act of Oblivion, strive to Perpetuate the Civil War, by Reviving the Animosities of it,* says he.

But now if the Rehearsing or Confessing the wickednesses of our Fore-fathers be Reviling, then *Moses* and the Holy Psalmist were Revilers: *Moses* when, *Deut 9.* he rehearsed to the Chirdren of *Israel* several wickednesses of their Fathers, soon after God's wonderful Deliverance of them from *Egyptian* Bondage; and the Holy Psalmist when, *Psaln 106.* he rehearsed to the *Jews* diverse Instances of the wickednesses of their Fore-fathers, and left his Rehearsal as a Form to Posterity to use, *Ye have been Rebellious against the Lord from the Day that I knew you. Our Fathers provoked God at the Red Sea, even at the Red Sea. They envy'd Moses also and Aaron, &c.*

If the Doctor therefore could find out no better Name than that of Revilers, breakers of the fifth Commandment, for those who occasionally Rehearse the wicked Deeds of our Fore-fathers, I suppose there are others who can find out better Names for them, and who will think it no great Reproach to Men, to be call'd with *Moses* and the Holy Psalmist Revilers, by the Doctor.

Again, this Reviling, as the Doctor calls it, is, he says, in Contempt of the Act of Oblivion: Now the Act of Oblivion blots the Punishment, or the Legal guilt of our Fore-fathers out of the Law, but it does not blot the Remembrance

of their flagitious Deeds out of our Minds, nor out of our Consciences; no, it perpetuates them itself, for while it blots out the Guilt, or the Punishment, it Remembers or Rehearses the Crimes; yea, and moreover, the Law requires them to be perpetuated, while it ordains an Anniversary Fast for them. And in the Annual Service too, which it has commanded, it calls our Fore-fathers, some of them, Sons of *Belial*, and cruel and blood-thirsty Men; and withal mentions the great and long Provocations of the Nation in general against God. And as to reviving Animosities, as he says, from whom do those Animosities arise, but from those factious turbulent Spirits amongst us, whose Principles are to act the same wicked things over again, if they had it in their Power; and who are not ashamed of things, which to the scandal of the Nation, and of the Christian Religion, have been inhumanly transacted in this Land. And what are we to be afraid of doing our Duty to God for fear of the Animosities of such grievous Spirits? But however, after all, suppose that the Aniversary Rehearsal of the infamous Transactions of our Fore-fathers were as the Doctor seems to suggest, reviling and contemning the Act of Oblivion, and a breach of the fifth Commandment, What has the Doctor been doing all this while? Who has been reviling a Protestant King, a Father of his Country, and, under Christ, Supream Head of this National Church, a lover of his People, a Martyr to their Liberties, and an Exemplary Christian; and this is in breach of the fifth Commandment, in contempt of History, Reason, Truth and Honesty, under the Patronage of Sectaries, who will triumph at any vile Story against Church or Churchmen, whoever brings it, whence soever it comes, and how-soever it comes, all this has he done, and under the Motto of Popery, which at any time will summon a Band of Sectaries together, they know not why nor wherefore, and which the Doctor has not been wanting to himself to bring in again and again by Head and Shoulders into his Book, as by Head and Shoulders he has brought his Book into the World, for what, I wonder has the Publick to do with his Wager? Or with the *French* Popish Letter of that *French* Papist *Andrew de Chesne*, the Popish *French* King's Trusty and Well-beloved Historiographer of no great Credit in *France*, and who wrote not to satisfy Truth, but to serve a turn; to satisfy, as the Doctor acknowledges, the *French* King's Popish Subjects and Allies.

But to Conclude, and with the Doctor's Conclusion, and what matter if like his Party Nonsense Popery, it be brought in by Head and Shoulders, 'Tis a BUMPER, *Let us rejoice*, says he, *in a Bumper to the First of August*; against which in the Margin, with a Pencil, is written Q. A. died.

So that this Bumper it seems is mixt with Gall, 'tis not to the First of *August* merely because King *George I.* then succeeded to the Crown, but because Queen *Anne* then died. As therefore this Bumper is mixt with Gall, it deserves not the Name of a Bumper, but of a Potion, and as such may be suitable enough to distemper'd Minds, to the Doctor's Party Men, and it may be a Recommendation of it to them as it comes from a Doctor of Physick; and a further Recommendation of it too to them, as the Doctor for Encouragement first takes it himself; but to honest Men it is Nauseous, and *ANNE* the Name he seeks to deride by it, to honest Men it is valuable, and will be so to them, and to uncorrupt Posterity; for she fought our Battles, conquer'd our Enemies, brought us Peace, made Provision for the constant Performance of Divine Worship in thousands of Parishes which wanted that blessed Opportunity, and after all she died in Peace, and left us in Peace. And in spite of the Doctor's sickly invidious Bumper, her Name will flourish Gloriously, and her Character to Posterity will be that of the good *Centurion* in the Gospel,

She loved our Nation, and Built us a Synagogue.

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